EZEKIEL'S
PROPHESIE
PARALLEL'D:

OR,

The Desire of the Eyes taken away.

DELIVERED IN A

SERMON,

Preach'd at the FUNERALS
Of the most Virtuous

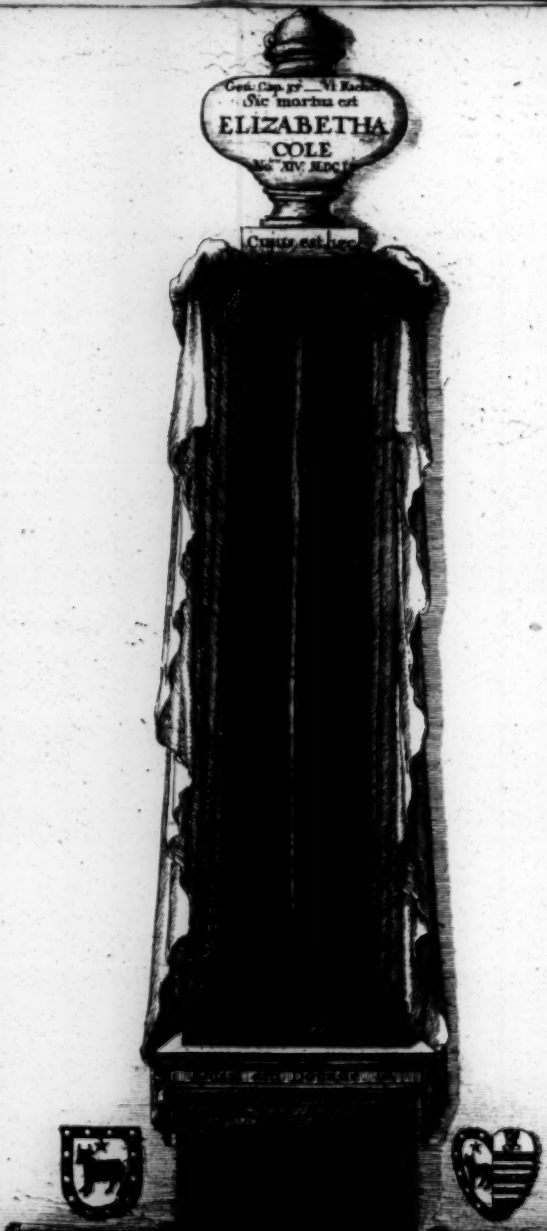
Mrs ELIZABETH COLE,

Wife to *ROBERT COLE* Esquire,
At *Wye* in Kent, *Nov.*26. MDCLI.

By SAMUEL BERNARD,
Doctor in Divinity.

—*A Woman that feareth the Lord,* SHE shall *be praised.* Pro.31.30.

London, Printed for *Andrew Crook.* 1652.


Sic mortua est
ELIZABETHA
COLE

Gen. Cap. XXXV. — *Ut* Rachel,
Sic mortua est

ELIZABETHA COLE,

Novemb. XIV. MDCLI.

Cujus est hac

COLUMNA.

Quam diu, Domine!

O mea ELIZABETHA!
O Maritella mea ELIZABETHULA!
O Desiderium Oculorum meorum!
Heu, quàm gravi me afflixit manu
Te, Te mihi eripiens, Deus!
Te,
Quam nemo non amavit, qui noverit.

Quàm amabilem Te fecerunt Pietas! Charitas!
Quàm conjugalis Amor! illibata Vita!
Quàm Gratiarum Cohors! quàm Formæ decor!
Virtutes certè omnes
Tum Corporis, Tum Animi,
Concertârunt Te reddere omnibus
Plusquam Commendatissimam:
Sanè, qui Te ademptam non deplorat,
Nec Suavitatem, nec Virtutem ipsam
Extinctam deplorabit.
Vale itaque, mea ELIZABETHULA,
Mœstissimus ingemit Maritus
Vale, Vale,
Usque ad Resurrectionem

Valete.

Mœrens,
Posuit, & Composuit
Maritus Ipse,

HIc dormit ELIZABETHA, U
*Rob*ti *Cole* Armi: *Timo*thei *Thornhill* N
Filia unica: Quæ animam puerpera
Creatori suo religiosè reddidit,
14. Novemb. *An. Dñi.* 1651. Ætatis 3
Conjugii 10.

Reliquit Filiam Annam (Annorum o
Filium *Richardum*, Qui mox
Ab ubere raptus, in sinu Matris
Conquiescit.

Cujus dulci Memoriæ,
Sed nec minùs acerbæ,
(Eo magis acerbæ, quia maximè dulci
Tristissimus Maritus
Sociale marmoravit
Mnemosynum.

To my most Honoured Friend,

ROBERT COLE
(of *Addington* in Surrey)
ESQUIRE.

Noble Sir,

I *Am very ſenſible, how deep a Wound the taking away of Her, who was* the Deſire of your eyes, *made in your breſt; and therefore I have been very unwilling to preſent you with this Picture, leſt the Colours, with which it is drawn, ſhould renew the Wound, and make it bleed afreſh: This was the only reaſon, that hitherto, I was ſo hardly brought to repreſent it to your view. But now, I begin to call to mind, that though the Originall was an incomparable piece, yet he that drew the Copy: did it with an unskilfull hand: I am content therefore, upon* your Importunity, *to let you caſt your eye upon it, in ſtead of a Foile: But I am very Confident withall, upon* my Importunity, *you will more eaſily ſuppreſſe it, and ſuffer it only to lye within your private walls, among your other Papers. It will be ſatisfaction enough for you, and for Her friends, to*

Know

Know, How much She *deſerved, how much* you *deſired, and how much the* Workman *endeavoured, but was not able to perform. For my part, I am eaſily perſwaded both to pardon, and pleaſe my ſelf with that of the Poët,*

In magnis voluiſſe ſat eſt, ——

In things that are hard and difficult, The Will is to be accepted for the Deed. And if I can but purchaſe ſo much favour at your hands, you ſhall Challenge, what proportion you pleaſe, both in the ſincereſt Affections, and moſt Earneſt Devotions of

(Sir)

Waddon Dec. 2. 1652.

Your moſt endeared Servant,

SAM. BERNARD.

A SERMON Preached at the FUNERAL

Of the Vertuous

Mrs ELIZABETH COLE.

EZEK. 24.16.

Son of Man, behold, I take away from Thee the deſire of thine eyes with a ſtroke.

MY Sermon is like this Evening, very gloomy and ſtormy: And indeed, I muſt be your Petitioner (at this time) as well as your Preacher, That it may be lawfull for me ſo far to be a Time-ſerver, as to fit my Text unto the time. The occaſion of this meeting is ſad and ſorrowfull, and therefore I have choſen a ſad, and a ſorrowfull Text to meet it, And in the ſame kind.

'Tis a prophecie, or a prediction of a great

loſs, the loſs of a precious Pearl, which the prophet had in his Keeping: And though it be dark and obſcure, as all Prophecies are at the firſt ſight; yet the Explication of two words, *The deſire of thine Eyes*, and *the Stroke*, here mentioned, will acquaint you with the ſenſe of the *Prophecie*, and the reaſon of the *Parallel*.

For the firſt. The Prophet ſhall be his own Expoſitor: The *Deſire of his Eyes* was his *Wife*; and the *Stroke*, by which ſhe was taken away, was *Death*: Look but into the 18th verſe, and he tells you, *He ſpake unto the People in the Morning, and at Even his wife dyed*; and ſo the Prophecie was fulfilled: Ezekiel is in a ſad condition. His Prediction is proved a great Affliction; The loſs of his deareſt *Wife*.

For the ſecond, The *Parallel*, we find even at our own doores: we have too juſt an Occaſion, to pick out this Text: But we muſt ſubmit to the *Stroke*, becauſe it ſtands ſo with His good pleaſure who works all things after the Counſell of his own will, *Eph.* 1. 11. *I opened not my mouth*, ſaith Holy David, *becauſe thou didſt it*. *Pſal.* 39. 9. So it was in the Text: ſo it is here, *Behold I take away from thee*.

Eph. 1. 11.

Pſal. 39 9.

My Text is a very *Winding Sheet*, Or a *Coffin*, Containing in it, ſome dead Corps, and ready for the Burial; Let us look into it, and ſurvey thoſe

ſad

ſad Remaines, and we ſhall find many things very Conſiderable.

1 The Author, God; *I.*
2 The Act, Taking away; *I take away.*
3 The Patient, from whom; *from Thee.*
4 The Object, what; *The deſire of thine eyes.*
5 The Inſtrument with which, *Death*; That was the *ſtroke.*

Every one of theſe, would furniſh us with a ſeverall Obſervation: but I conſider the time of the night, and muſt Remember at this time, the mortality of your hearing, and mine own ſpeaking; and therefore I will rather make bold to ſet limits to my own Meditations, then preſume to tire out your Patience. Give me leave only to Chooſe out two Doctrines, agreeable both to the *Text*, and the *Time*, and with ſome brief Application, to encourage us to the imitation of thoſe vertues, which we ſhall learne from this *Excellent Patterne*, that lies here incloſed in her Coffin; and the reſt, I will leave to your meditation: The firſt ſhall be this.

A Mans wife is and ought to be eſteemed, the neareſt and deareſt delight to him, in the world. Doct. 1.

The warrant hereof, is in my Text, Where God himſelf cals her, the *Deſire of her husbands eyes.* There was never any thing dearer to our Saviour then his Church. *He Purchaſed it with his blood.*

Acts, 20.28. Cant 7.6 *Acts.* 20.28. What expreſſions of love, and deerneſſe doth he uſe to her, *Cant.*7.6? And this is the Pattern he commends to the Husband; *To love his wife, as Chriſt loved the Church. Eph.*5.25.

Eph. .25.

When God would expreſs his love and Regard to the Prophet *Daniel*, The Angel cals him *Iſh Chamudoth*; *A man of Deſires*; Beloved, and deare to God. So here the expreſſion of her dearneſſe, is by the *Deſire of the eye*, from *Chamad* in the Originall, which implies an earneſt, and an ardent affection; *Ubi amor ibi oculus*, Where love is, it faſtens the eye; He muſt *deſire*, He muſt look upon nothing elſe under God, with equall delight, with equall Dearneſſe.

Dan. 10 11. אוש־חמדות את־מחמד חמד

And deareſt ſhe is, in regard of a threefold Obligation;

1. In regard of her Originall frame, and Compoſition.

2. In regard of Gods Inſtitution of marriage, and the Covenant between them.

3. In regard of a gracious Diſpoſition working in her.

1. For the firſt, In the beginning ſhe was taken out of man, *Gen.*2.22. And for ſo curious a frame, to make them male, and female, the whole Trinity enters into a conſultation about the compoſure: *Gen.* 1.26.27. And when all is done, that Curious piece, is Nothing elſe but a Piece

Gen. 2.22.

Gen. 1. 26.27.

of

of his own fleſh : *Gen.* 2.23. And therefore in Loving his wife, he loves himſelf; *Eph.* 5.28. *Dear* then in reſpect of her *frame.* Gen: 2.23.

Secondly, *Deareſt* ſhe muſt needs be, in regard of Gods *Inſtitution of Marriage*; and that mutual Covenant that he made between them. *He brought her unto the man*; There's the Conjugall Knot, Tyed by Almighty God himſelf, *Gen.* 22.2. God is the Author of Marriage. And when he made the Match, He ordained it, by a perpetuall Decree, a neerer Tye, A dearer Relation, even then that of Parents; *Therefore, ſhall a man leave Father, and Mother, and ſhall Cleave to his wife, and they ſhall be one fleſh, Gen.*2.24. Nay, they *Two ſhall be one fleſh*, ſaith our Saviour; *Matth.* 19. 5. Though *Two* in *perſon*, yet *one in fleſh, In nearneſs, and affection*; Dear in reſpect of the Marriage bond, or Covenant. Gen. 22.2. Gen. 2.24. Math. 19.5.

Thirdly, *Deareſt* ſhe muſt be in regard of *Gracious Diſpoſitions*; For where grace moulds, and rules the heart, reformes the will, and ſanctifies the affections, This Cauſes Love indeed;

Goodneſs, and *Grace*, is the object of love; where-ere we find it, we deſire it, we admire it; moſt of all in a *Wife. Favour is deceitfull, and Beauty vain, but a woman that feareth the Lord, ſhe ſhall be Praiſed, Prov.* 31.30. Prov. 31.30.

A *Face* will fail; But *Grace* is eternall. Age,

or.

or a Diſeaſe, will wrinckle the ſmootheſt fore-head, and make furrowes in the Cheekes; But the Indowments of *Grace*, goe beyond the *Grave*, and are neither ſubject to rottenneſs nor to Corruption; Such a woman while alive, the heart of her husband ſafely truſts in her, *Prov.* 31.11. And even when the *body* is dead, their *ſouls* are ſtill glued together. Goodneſs is of an attractive Vertue; *Et figuram animi magis, quàm corporis, amplectimur*, ſaith the wiſe Hiſtorian; There are imbraces, for the Picture of the mind, as well as of the Body. The Apoſtle propoſes a Catalogue of Holy men, and Gracious women; *Heb.* 11. 35. Honoured in their lives, to be imitated, remembred, admired after their Deaths.

Prov. 31.11.

Tacit. in vita Agr.

A *Gracious Diſpoſition*, is a deſireable piece, it deſerves love; And then tell me, Is it not pity to part with ſuch a *Body*, in which dwells *ſuch a ſoul*? It is indeed; But there is a time, when the Creator may take in pieces this goodly Frame, of his own making; When he that *made* the *Match*, may break the Match; and loſe the bond, and Command a Divorce; When the Author of all grace, may Challenge, and call for his own again, and no wrong to any.

So it pleaſed God here in the Text; *Behold I take away from thee the deſire.*

So that a *ſecond* Obſervation may be this, which

which ſhall take in all the Parts.

2 *God is pleaſed often times, to deprive his Deareſt Children of that, which they love moſt, which is deareſt unto them, and that by ſome heavy affliction, even Death it ſelf.* Doctr. 2.

1 God is he that doth it; *The word of the Lord* came unto me, ſaying, *I*; that is, *God.*

2 Here is Depriving: *I will take away.*

3 His deareſt Children; The *Prophet was one*; yet from *Thee.*

4 That which is deareſt unto them: *The deſire of thine eyes*; That muſt needs be deare.

5 By ſome heavy affliction, *A Stroke*; and that *Stroke* was *Death.*

The Text is full, and fitt; ye ſhall ſee it confirmed by Scripture-Proofes. *Abraham* loved his *Sarah* dearly; and ſhe deſerved it; She had been a dutifull and a loving Wife; So St Peter Commends her, 1. *Pet.* 3.6. and ſhee had brought him forth a bleſſed Son, the heir of the Promiſe; yet, Death muſt deprive him of his *deareſt Sarah. Gen.* 23.2. 1 Pet. 3.6. Gen. 23.2.

Jacob loved *Rachel* ſo tenderly, that his ſeven years ſervice for her, ſeemed but a few dayes to him, *for the love that he had to her*, ſaith the Text, *Gen.* 29.20. Yet he muſt not carry her into Egypt with him; but ſhe muſt die *in travail*; And as ſoon as ſhe is delivered of her *Benoni*, The ſon Gen. 29.20.

of

of her ſorrow, his fathers *Benjamin*, *Jacob* muſt
Gen. 35. 18. loſe his *deareſt Rachel*, *Gen.* 35. 18.

To inſtance in other Relations; *David* a man according to Gods own heart, had a Son whom he Paſſionately loved, for whom he would have died himſelf; ſo dear he was to him; yet he
2. Sam. 18. 33. muſt loſe this *Deareſt ſon Abſolom*, 2 *Sam.* 18. *ver.* 33.

Look upon *Joſiah*, the good *Joſiah*, the beſt of Kings; *Never any like him before, nor after*,
2 Kings. 23. 25. 2 *Kings* 23. 25. The Scriptures ſtile him the *Breath of our Noſtrils*; yet the Prophet complains
Lam. 4. 20. there, *So good a King was taken in their Pits*; *Lam.* 4. 20. And that beſt of Kings, that was ſo deare to his people, whom that holy Prophet and the
2. Chron. 35. 25. people ſo lamented, 2 *Chron.* 35. 25. was deprived of his life, and that by a violent death;
2 Chron. 35. 23. 2 *Chron.* 35. 23.

It ſeems by theſe Stories, the beſt of men, the beſt of Kings, have a ſhare in the greateſt afflictions, have loſt their *Deareſt* Wives, their *Deareſt Lives*.

Job 1. 14. 15. The Scripture doth ſet forth holy *Job* to the life, a chief example, a very Map of miſery, Robbed of his Cattell, Bereaved of his goods, Deprived of his ſervants, Spoiled of his Children, One in the neck of another, and *all in a day*. Himſelf expoſed to ſcorn, and Contempt, to

Pain

Pain, and ſhame, and none to comfort him, *Job* 1.14,15

I could here tell you of the Martyrs, the Prophets, *Their righteous blood*; So the Saviour of the world cals it, *Matth.*23.35. and tells us, it *was ſhed upon the earth.* Heb.11.37. Matth.23.35

The Apoſtles, I think *near* and *dear* to God, Deſigned to the ſhambles. *For thy ſake are we Killed all the day long, and are counted as ſheep for the ſlaughter*: *Rom.* 8.36. Nay Chriſt himſelf, the bleſſed ſon of the eternall God, The *Captain of our ſalvation*, He *was made* perfect through *ſufferings*: *Heb.* 2.10. Rom.8.36. Heb.2.10.

'Tis a Maxime in the Scripture, Judgement muſt begin at *the Houſe of God*, 1 *Pet.* 4.17. *I have forſaken my houſe*, ſaith God himſelf: *I have given the dearly beloved of my ſoul into the hands of her enemies*, *Jer.* 12.7. 'Tis a rule that never failes, *Whom I love, I Correct*, *Rev.* 3.19. The truth of the Doctrine ſtands good, and warrantable, *God is pleaſed oftentimes to deprive his Children of that which is deareſt unto them*, by ſome *heavy affliction*, *even Death it ſelf*. 1 Pet.4.17. Jer.12.7. Rev.3.19.

And there is a very good reaſon for Gods dealing thus with his Children, for depriving them of their delights. Affliction in any kind, is very good *Phyſick* in *both* the Parts, θεραπευτικὴ, and φυλακτικὴ; 'Tis *Reſtoring Phyſick* and *Preventing Phyſick*. *Reaſ.*

ſick. Firſt it reſtores, and ſets us right, cures our diſeaſes; *Before I was afflicted I went aſtray*: but now *have I kept thy word*: *Pſal.* 119.67. God is wont to puniſh his deareſt Children, to bring them home, when they wander out of the way, and forget their duties; *In their affliction they will ſeek me Early*: *Hoſea* 5. 15. The beſt of Gods Saints have their droſſe, It muſt be purged out; and *Tribulation* is as the *Fire* to the *Gold*, 1 *Pet.* 1.7. *He ſhall Purifie the ſons of Levi, and Purifie them as Gold, that they may offer an offering in Righteouſneſs*, *Mal.* 3.3. No man is ſo good, but he hath ſome ſin: God will Purge him, and puniſh him here, that he may pardon him hereafter. *When we are Judged, we are Chaſtened of the Lord, that we may not be condemned with the world*, 1 *Cor.* 11.32.

Iſa. 119.67.

Hoſ. 5.15.

1 Pet. 1.7.

Mal. 3 3.

1 Cor. 11.32.

Secondly, tis *preventing Phyſick*: It preſerves us from ſins to come; *Tis good for me that I have been afflicted, that I might learne thy ſtatutes*, *Pſal.* 119. 71. Παθήματα μαθήματα, ſaith the Greek Proverb: Every affliction is our inſtruction, ſaith Divine *Bernard*. Tis like *Myrrh*, that preſerves from Putrefaction; and like *Salt*, that prevents Corruption. So *Affliction* keeps men exerciſed, and ſweet, affraid to entertain any ſin.

Pſal. 119.71

Bern.

Thirdly, God wil thus demonſtrate his *Impartiality*. Thoſe that are neareſt to him ſhall ſmart, and taſte of the rod, ſhall have their loſſes, that they

they may not presume of Impunity: *You only have I known of all the families of the earth; Therefore will I punish you for all your iniquities; Amos* 3.2.

I will now make some Application. Amos 3.2.

The first shall be; for *Conviction of the wicked.* *Use* 1.
They must needs be convinced, and Confesse, That if God deale thus with his *Freinds*, then surely he will not spare his *Enemies.*

If Judgment begin at the house of God, what *shall be the end of them that obey not the Gospell of God!* Tis the Apostles inference: and it is a strong one, 1. *Pet.* 4.17. If he be so sharp to those in his favour, how much sorer will he be to those in his displeasure? 1 Pet. 4.17.

You shall see them threatned to the purpose, *Jer.* 46.23. and indeed it is an argument of an heavier doom: I wil go no farther then my Text for a Confirmation; This of *Ezekiel*, is a signe to the house of Israel of a farther meaning; And they demand it of him, *v.* 19. and at the 21 *verse* ye may see his Application, *Thus saith the Lord, Behold I will Prophane my Sanctuary, the excellencie of your strength, the desire of your eyes*, and that *which your soul pities, and your sons, and yours daughters, whom ye have left, shall perish by the sword.* Jer. 46.23.

Now it is not only, the poor Prophet that shall be punisht; but the Judgment is more generall and more grievous; *They had mocked the*

meſſengers of God, deſpiſed his word, and miſ-uſed his Prophets, 2 *Chron.* 36. 16. When he had *ſent his Meſſengers, riſing up betimes, and ſending*, 2 *Chron.* 36,15. When they had more means of ſalvation then all other nations: *A Glorious Temple, Righteous Judgments, and Statutes*, *Deut.* 4. 8. which if a man doe, *he ſhould live in them*, *Ezek.* 20, 11. Yet all thoſe they neglected, and rejected, though they boaſted of them: And therefore their Religion, their Chiefeſt glory, ſhall be taken away, their Temple Prophaned, their Churches diſhonourd, their Sacraments diſgraced, and all in a Confuſion.

2 Chro. 36.16

Deuter. 4. 8.

Ezek. 20. 11.

Uſe 2. Secondly, If God ſpare not his deareſt ſervants, if he puniſh them with the loſſe of what is *Deareſt* unto them: this may ſerve for *Caution*, and *Counſell*; Not to paſſe our cenſure preſently, and condemn all for Reprobates, upon whom God laies his hand; *Jobs* freinds were too forward in that kind, and therefore juſtly blamed; *Job* 42,7. Right good men, as you have heard, have had their loſſes; their heads full of ſorrow; their hands full of hurts; Many a good woman made a *wofull widow*, and *loſt her deareſt husband*; *Many a good man*, loſt *his deareſt wife*; *Ezekiel* a Prophet for one: Parents rob'd of their Children, *Holy* men *ſpoyld of their Goods*; *Heb.* 10, 34. God doth not diſtinguiſh the Righteous from the Reprobates,

Job. 42 7.

Heb. 10. 34.

bates, neither by proſperitie, nor adverſity in this life: *Eccleſ.* 9,2. *Ezekiel* hath his ſhare, a Righteous Prophet, in a grievous affliction, a great loſſe. Eccl. 9.2.

Thirdly, Doth God deale thus with his Children, ſubject them to loſſes? then this may ſerve for *direction* in all *Changes*, and *Chances*, in all our *Croſſes*, and *Loſſes*, to looke unto him from whence *the ſtroke* commeth: to ſubmit all to the good pleaſure of our good God. *Uſe* 3.

He ſends us what ever we enjoy, Parents, Children, Husbands, Wives, Health, and Wealth, Lands, and Life; *David* refers us to the fountain; *All of his bounty*, 1 *Chron.* 29.12,16. And he may call for any, or all again, when he pleaſeth; whatever we doe, let us doe this, Reſign all without repining; ſo did *Job*: We return but his own, The *Lord giveth, and The Lord taketh away, Bleſſed be the name of the Lord*; When he had loſt all, nothing out of his mouth, but *Submiſſion* and *Benediction*, *Job* 1. 21. 1 Chr. 29. 12. 16. Job 1.21

So did old Eli; when he was threatned with the deſtruction of his houſe, and Poſterity, he ſubmits with patience, and kiſſes the rod with an humble return, *It is the Lord*; let *him do what ſeemeth him good*, 1 *Sam* 3. 18. 1 Sam. 3.18.

So did Holy David, when he was in danger to loſe a kingdome, and was driven from the *De-*

ſire

ſire of his eyes, the Ark of God, and his Chiefeſt City: He commits himſelf, and his cauſe to Gods diſpoſall: *If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation; But if he thus ſay, I have no delight in thee; Behold here I am, let him doe unto me as it ſeemeth good unto him*, 2 *Sam.* 15.25.

2 Sam. 15.25.

So did *Davids* Lord, our bleſſed Saviour, when he was to take down that *bitter cup*, to undergoe the *Pain*, and *ſhame* of the *Croſſe*; though it was bitter to ſwallow, and heavy to bear; he complies with his Fathers decree, *Not my will, but thine be done*, *Luke* 22.42. *Perdidit vitam, ne perderet obedientiam*, ſaith St *Auguſt.* *He was content to loſe his life, rather then loſe his Loyalty, and his obedience to his Father*; And when *he was reviled, reviled not again; when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly*; 1 *Pet.* 2.23.

Luke 22.42.

Auguſtine.

1 Pet. 2.23.

I confeſſe the parting of a man from his Wife, is like the parting of the ſoul from the body; And there is a time when a man muſt leave *Father and Mother for his wife*; But here is a neerer tye between *Chriſt* and thy *Soul*, then between a *Man* and his *Wife*; why? *he muſt leave his wife, and all for him*; *Mark* 10. 29. and *ſhall never repent it*, *Mark* 10.30.

Mar. 10. 29, 30

Uſe 4. For *Comfort* therefore in the laſt place, to the Chil-

Children of God amidſt all their loſſes: yee have heard, His deareſt ones, his favorites he doth exerciſe under the Croſſe, and uſes to the rod; Why ſo much the better: It is an argument he hath the more care of you, as his *Children*: *No ſon he doth receive, but he chaſtens*, *Hebr.* 12.6. Nay, we are no *Children* but *Baſtards*, without it, *Heb.* 12.8. Nay it brings us neerer to God: *All things work together for their good that love God*, *Rom.* 8.28. Τὰ πάντα, ſaith St Chryſoſtome; our very *Greviances, and afflictions*: though Tribulation, and Poverty, and fetters, and famine, and death, or whatſoever elſe, ſaith the Golden-mouthed Doctor, He makes no exception. Never think they are tokens of his diſpleaſure, of ſeparation: They are *Pignora amoris*, *Pawnes of his love*; I report me to St Paul for a witneſſe; 'Tis the Challenge of that great Doctor of the Gentiles; *Who ſhall ſeparate us from the love of Chriſt? Rom.* 8. 35. *ſhall Tribulation, or Diſtreſſe, or Perſecution, or Famine, or Nakedneſſe, or Perill, or the Sword? Nay in all theſe things we are more then conquerours through him that loved us*; And therefore in this Comfort and Confidence he triumphs; *I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor any other Creature ſhall ever be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord*, *Rom.* 8.39.

Heb. 12. 6, 8.

Rom. 8 28.

Chryſ. in Rom. 8.

Rom. 8. 35.

Rom. 8. 39.

Well

Well then; Hath he taken away thy goods? why he can *restore them double*, as he did to *Job*, Job 42.10. Hath he taken away thy Children? why, God can give thee more, or preserve them to thy Comfort with himselfe, so that thou shalt say, they are not lost; And indeed, I remember St *Gregory* gives the reason, why God Almighty, when he *doubled Jobs* substance in his sheep, and his camels, and his oxen, yet he gave him but just *so many Children* as he had taken from him; because his dead Children were not *lost*, but in *Gods Keeping*, in a better life.

Gregor. Moral. 35. cap. 11.

Hath he taken away thy *Parents*? why, *when my Father and my mother forsake me, the Lord takes me up*, *Psal.* 27.10. Hath he taken away thy *Husband*? *He is the Father of the Fatherlesse, and the Judg of the widows*, *Psal.* 68.5. Hath he taken away thy *Wife*, thy Comforter, and thy Companion? Why, God *is all in all*; *Thy Wife, Thy Husband, Thy Father*, Thy Comforter, and thy Companion; Our best refuge, Our greatest strength, *a very present help in time of trouble*, *Psal.* 46.1. Let that comfort thee.

Psal. 27.10.

Psal. 68.5.

And now I have done with my Text, and the generall application, give me leave to apply more particularly, and as I told you in the beginning, to find it at our own doores; What ye have heard with your *ears*, you see here presented to your *eyes*; Fixe them upon *that Coffin*, upon *those Blacks* and

Eschutcheons,

Eſchutcheons, and they will lead you from the *Theſis* to the *Hypotheſis*, from the *Prophecie* to the *Parallel*.

That *Death*, which you heard of in the Text, you ſee in her proper Colours: Behold the *Stroke* ſhe gave, The *wounds* ſhe made, yet bleeding freſh, and I fear nothing ſo much, as that while I ſeek to cloſe them, the Commemoration of thoſe Vertues, which did ſhine in this *Deare deceaſed*, ſhould make them Wider.

You heard, a *Wife* was the *neereſt*, the *deareſt delight to her husband in the world*; *The deſire of his eyes*: So it was here; And that will be *your joy*. Again you heard, it pleaſeth God oftentimes to deprive his deareſt Children of that their deareſt delight, by the *Stroke of Death*; as he uſes to do, ſo he hath done here; And that will be *your ſorrow*.

For the *firſt*, I muſt tel you, I ſhall preſent you with a *ſhadow*, with a *Picture* of a moſt heavenly Soul; which though it dwelt in an earthly body, was right dear indeed, unto her Husband; and that body though now a liveleſs Corps, I may boldly ſay, *The deſire of his eyes, in all three reſpects*.

Firſt in reſpect of the *Originall frame* and *Compoſure*. God had made her of the ſame mould, ſo that he look'd upon her as a piece of his own fleſh: And the great workman of heaven and

earth, had done his part ſo well, that there needed no Art to perfect Nature, or ſupply any defect; But her own Beauty, and lovely Proportion, had power both to procure, and Continue her Husbands Affection. To make her the more deſireable, ſhe was of no baſe mettal, but Extract, and derived from a Noble and an ancient family, the memory of ſome whereof was precious in this Place. But I remember withall what the wiſe Roman hath upon record,

Ovid. Met. Lib. 13. ——*Genus et proavos, et quæ non fecimus ipſi,*
Vix ea noſtra voco.——

Our pedigrees, and Noble bloud, we are beholden to our fore-fathers for, rather then our ſelves. I paſſe them over, and come to the next.

Secondly therefore, ſhe was deare unto him, *The deſire of her husbands eys*, In reſpect of the *marriage Knot*, *the mutuall Covenant between them*, Gods own Inſtitution, under which condition, as they had choſen one another out of mutuall Affection, ſo they did look upon one another no longer *as two, made of the ſame mould*, as all mankind are in generall; *but they two one fleſh: Their wil's one, their deſires the ſame*; Their ſouls linkt together: That's true love indeed: To chuſe, and refuſe the ſame things: *Idem nolle et velle ea demum perfecta eſt Amicitia.* *Saluſt. Conjur. Cat.* This is the true nearneſs, The only

only dearneſs, ſaith the Hiſtorian.

And indeed I have often heard the Husband ſay, which I cannot but mention, That there was never any contention or Controverſie between them, but only one; But it was a very heavenly one, a moſt bleſſed and happy one; And that was this, *Which of the Two ſhould love one another moſt.* 'Tis worthy your imitation, And that which makes the ſtate of marriage a Comfortable life.

3. But to come to that which is the Crown of all the reſt: She was the *deſire of her husbands eyes*, and *of his heart too*: very *dear* unto him, in regard of her *Gracious diſpoſition.* And here I ſhall take the boldneſſe to tell you, that I ſhall deliver nothing upon the Information of others, or uncertain reports, but what I have obſerved upon mine own knowledge, and long acquaintance; And I well remember the Place where I ſtand, and the Perſon that I ſuſtain; And though I am a Stranger, yet I beſeech ye, beleeve my Profeſſion.

I never loved to Proſtitute either my tongue or the Pulpit to flatter the living, or praiſe the dead, that were unworthy in their lives.

But truely, Beloved, when Gods graces are eminent, and exemplary in his Children; they are not to be concealed, that Poſterity may be

encouraged in the imitation of ſuch virtues, and God, the Author, glorified in ſuch Saints.

Thus St *Ambroſe* honoured *Theodoſius*; Thus *Gregory Nazianzen* remembred *Athanaſius*, *Cyprian*, and S^t *Baſil*; Thus St *Jerome* commended *Marcella*, *Bleſilla*, and *other holy and Religious Ladies* at their Funeralls.

And we doe it not without good warrant; *A woman that fears the Lord, ſhe ſhall be Praiſed*, Prov. 31.30. 'Tis Scripture; *Bleſſed are the Dead, which dye in the Lord*: and we may beleeve the witneſs; *Even ſo ſaith the Spirit*; for they *reſt from their labours, and their works follow them*: they follow her indeed, and *praiſe her in the gates*, Prov. 31.32.

Prov. 31. 30.

Rev. 14. 13.

Prov. 31. 32.

Firſt, as there had been great care in her *Education*, ſo God had endowed her with a great meaſure of Grace, both to approve and apply all outward acceſſories, to the attaining of the great and Principall End, The *Knowledge of God*, and *Salvation of her ſoul*.

It is a great argument of a moſt heavenly mind, and I obſerve it to *her honour*. I never came to ſee her, either in the City or Country, but as St *Hierom* writes of that noble Lady *Bleſilla*, *Semper aut prophetam, aut Evangelium in manibus*; I found her with a *Bible*, or ſome good book in her hands, of which ſhee was able readily to give you a good accompt of her reading.

Hier. T. 1. de obit. Bleſ.

Secondly

Secondly, Where the fear of the Lord is ſeated in the heart, there can be no *Virtue*, no *Grace* wanting; And truely, *Religion* had ſo furniſht her with all kind of goodneſſe, that ſhe made her *life deſired*, and *her death honoured*; She was not contented with a narrow ſcantling of grace, or a ſingle Virtue, but I muſt tell you, There was a *ſweet conjunction*, and a *Cohabitation* of all, moral Virtues, and Divine Graces in her breſt. *Religion* that I named before, the root of all, had taken Poſſeſſion of her *Heart*; *Charity* of her *Hands*; Thoſe *fruits of the ſpirit, Joy, and Peace, and long-ſuffering*, heavenly Patience, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, had fitted her for the Company of the Lambe; *Modeſty, the Grace of women, and the honour of the ſexe. was one of her naturall endowments.* Ye might eaſily know her to be one of the *daughters of Sarah*, by her very dreſs, her *inward adorning her ſelf*, as St *Peter* cals it. *Her Chaſt converſation coupled with fear*, 1. *Pet.* 3.2. The Ornament of a meek and a quiet Spirit. The Ornament of thoſe Holy women, that truſted in God; as the Apoſtle again, 1. *Pet.* 3. 4,5. The Ornament of obdience, of ſubjection, the *wives Ornament*, 1. *Pet.* 3.5.6. That if there were nothing elſe, ſhe muſt for this be the *deſire of her Husbands eyes*, *The Joy of his Heart.*

Gal. 5 22.

1 Pet. 3.2.

4,5.

5,6.

The

The time will not ſuffer me to tell you of her ſweet and winning behaviour, her kind and Courteous Carriage; No Rancour in her heart, no Revenge in her hands; The Language of her tongue was *Bleſsing*, and the fruit of her lips, were *Prayers* and *Devotion*.

And as ſhe was a *Saint her ſelf*, ſo it was her ſtudy to make *more*; Eſpecially, her *dear and only daughter*, whom ſhe did ſo ſeaſon with the ſame liquor in thoſe tender years, that I beleeve ſhe will ſavour the better of it ever after; Prove another Saint.

I ſhall not acquaint you (though ſhe was but little) of her ſweet taking Carriage; Habituated (as it were) in her by her Parents Pattern, and Prudent regards of her; for that was the obſervation (with great applauſe) of every eye; and ſpake her a *woman*, while yet a *Child*.

But I muſt go higher, and tell you, ſuch was her mothers Religious care, in her Education, that before ſhe was eight years old, ſhe had made her read ſo perfectly, that ſhe exceeded both her equalls, and very many of far greater age; yea (I am confident) even moſt of her own ſexe.

But above all, her chiefeſt endeavour was to make her skilfull in the Book of Books, *Gods own Book*; *which (though ſo young, and tender, as ſhe was)* ſhe had read through more then once

or twice, beſides ſeveral other Books, which to name, were too great a Labour, and a waſting of the time. So that we may ſay of her as Saint *Paul* of *Timothy*, 2 *Tim.* 3. 15. That from a *Child* *ſhe hath known the Scriptures*. And that ſhe might underſtand them the better, This *Pious Mother* had laid a good foundation, inſtructed her in the Principles of Religion, and made her expert in both the Catechiſmes. 2 Tim. 3 15.

And now though ſhe be taken away from her daughter, yet ſhe hath left her a perpetuall Remembrance. *Her own Precepts*, and Pattern; To *take God for her guide*, and *make Religion her Glory*. 'Tis her honour indeed to be born of *ſuch a Mother*, whoſe *Life* was an *Example*, and whoſe *Example* deſerved to bee *Remembred*, and may juſtly both incourage and Command *her Imitation*.

Theſe are the Chief Colours in her *Arms*, though ſhe wants not others to Grace her Funeralls (as ye ſee). Thoſe Blacks and Eſchutcheons that are before your eyes, ſhe needs not, to adorn her Herſe.

Would ye have any Flowers (as the Cuſtom is)? Why, ſhe hath provided ſome her ſelf, as ye hear; I have but tied them together, to throw them upon her grave.

Would ye have any *Oyntments*, or *ſweet Odours*? Why,

Why, ſhe her ſelf hath prepared them againſt her Buriall, to perfume her Corps, *as Mary did our Saviours.* *A good report is better then a Precious Oyntment, Eccleſ.* 7.1. I doe but powre it out, and ſprinkle it among you; I hope we ſhall all ſmell the better for it.

Matth. 26. 12

Eccl. 7. 1.

But is it not pitie we ſhould part thus? Give me leave to look back again, and to propoſe the queſtion anew: Is it not pitie that ſuch a *Frame* ſhould be taken in pieces? that ſuch a *Knot* ſhould be untied? Is it not pitie ſuch a *Gracious Diſpoſition* ſhould be ſubject to *Diſſolution?* It is indeed, if we look no higher then our own Deſignes. But if we look into the Text, *'Tis the Lords doing*; *He* it is that may Challenge his own; As I told you in the beginning, *He* made this *goodly frame*, and may *unmake* it; He *made* this *Match*, and may *Break* this *Match*; He gave thoſe *Graces*, and may call for a return of thoſe Graces; His deareſt Children muſt ſuffer the loſs of all, without repining; *Behold I take away from thee the deſire.*

And is ſhee taken away? Hath *Death* ſeiſed upon her by a *Stroke*? was ſhee ſnacht away, and ſurprized as it were, before we thought upon it? 'Tis true, Beloved, *We* might be ſurprized, but ſo could not *She*. Ye heard of her Life; She could not be unprovided for

Death.

Death; She that lead such a blessed life, must needs be Blessed in her death. You must therefore know, That she died in *Child-bed*, and while she brings another Saint to life, within few dayes after, she resignes her own.

The Throws of a woman in travail, are dangerous, and threaten death, in the best condition, and will make those that are most secure, look about them: But a *Religious woman*, ever expects *Death* in it, and is never unprepared for it. Sure I am, this *worthy Gentlewoman*, as through the whole Course of her life, you could never heare any vain, or idle discourse proceed from her blessed mouth: So now more especially, it was ever filled with heavenly language, and breathed out nothing but Devotion.

For that purpose, she desired my self, not long before the time of her travail, to make her partaker of the *Pawns* and *Pledges of her salvation*, in the *blessed Sacrament*, that whatsoever befell her, in that great conflict, she might have her *Viaticum*, her heavenly provision, as the Fathers call it, the food of her soul, to witnesse her faith, and her hope, and to give us assurance of her preparation: And certainly, she that prepared her self for the Sacrament, so neer the time of her danger, did also by the *Sacrament*, prepare her self for *Death*.

And indeed, the Lord had prepared her, for Himſelf; and though death were able to divide her from her *deareſt Husband*, and her neareſt freinds, yet it could not divide her from her *God*: Even in the hour, and Pangs of death when ſtrength and ſenſes ſeemed to fail, when *ſhe* knew no body, *her* heart was fixt upon her Creator, his name only was in *her* mouth, and *her* laſt words, that were heard fall from *her*, ſweetly warbled forth this heavenly Note, *Lord, where am I? I am here, Lord.* As if *ſhe* were ſeeking *her* Saviour, to reſigne *her* ſoul into his hands, where *ſhe* might find reſt from *her Labour.*

Thus ſhe *lived*, and thus ſhe *died*, carrying with Her thoſe Graces and goodneſs, that were the Ornaments of her life; But leaving us, the greif for ſo great a loſs, and thoſe ſad Remaines that we are about to carry, and lay up in her Grave.

Now if my words and teſtimony may add honour to her Funerall, give me leave to expreſſe the hopes that I have of Her happineſſe, in an heavenly deſire,

Cum mihi ſupremos Lacheſis perneverit annos.
Non aliter cineres mando jacere meos.

Mart. Epig. lib. 1. Ep. 89.

Thus would I live, and when I die, I wiſh my ſoul may be a companion with *Hers.*

And now I would call for your tears, but that I

ſee

see them trickling down your cheeks already: Mourning is seasonable, and is an argument of of love, and affection: *Flebat et Jesus Lazarum*, saith St *Jerome*: Our Saviour wept himselfe for *Lazarus*, for he loved him; He wept at his Grave.

Hierom. super obitum Blesillæ.

John 11. 35.

But now I remember, Weep not for Her so much, as for your selves, and your freinds.

Weep ye *women*, for ye have lost the *Glory of your sex*.

Weep ye *Husbands*, for ye have *lost the Pattern for your Wives*.

Weep ye of the *Kindred*, for ye have *lost the honour of your Blood*.

Weep ye that were her *Freinds*, and *Acquaintance*, *ye have lost a Companion, and a Comforter*.

Weep ye that were *poor*, and in want, ye have *lost a nurse and a Reliever*.

And if I had any tears left, not yet powr'd out from those eyes that were witnesses of her worth, I would even now empty them into her Grave, and bemoan my own loss also.

Death comes too neer us, when it comes to take away a Portion of our selves, of our *eyes*, of our *hearts*: *The desire of both*. It is coming to us too: it, let us prepare for it, and let it come when it will.

But now to wipe away those tears, which fall from your eyes, This *heavenly soul*, whose

dead body, we are about to carry to her resting Place, to lay her by *her Mothers side (that noble and worthy Lady, sometimes the Honour of this Place)* Though her *body*, be to be buried there, and Covered with earth, yet she is not lost: *Her name lives for ever*; There is amends made, for all the spoiles, that death can make. And I may truly say of Her, as that great Historian did sometime of the Noble Roman *Agricola*. *Quicquid ex Agricola amavimus, quicquid mirati sumus, manet; mansurumque est in animis hominum, in æternitate Temporum, fama rerum*. What ever we did love in her deceased, That which we admired, and honoured, in Her, remains; and so will remain in the minds of men, in continuall succession of times, in fame and renown.

Tacit in vita Agricola.

Gen. 35. 18. As she was like *Rachel*, in her Death, and while she gave life to another, in a few dayes after she lost her own; so shall she have *Rachels Pillar*: The Monument of her vertues, more lasting then *Rachel's*, The goodnesse and graces of her mind, that never die, that are never subject to rottenness or Corruption, to mouldring or consuming.

I will go a little farther, and joyn altogether. Those three Relations, or obligations, *That made her the delight of her Husbands eyes*. First, *Her originall frame*: *That shall be restored*; *This corruptible*

tible must put on incorruption; and this mortall must put on immortality, 1 *Cor.* 15.53. Secondly, *Her marriage Covenant*, That shall be renewed; *The marriage of the Lamb is come, and his wife hathmade her self ready*, *Rev.* 19.7. The soul is the Lambes wife. Christ and his Church are married together, *Eph.* 5.32. Thirdly, *Her gracious disposition*, that never dies: *Virtus clara æternaque habetur*; Riches and Beauty fade and perish, *Virtue is eternall*, saith the wise Heathen man; *Their works follow them*, Saith the Spirit of God, *Rev.* 14.13. The graces and goodnesse of Her mind continue for ever; And as the Apostle speaks of *Abel*, so may I of her; *By them, she being dead, yet speakes*, *Heb.* 11.4.

1 Cor. 15.53. Rev. 19.7 Eph. 5.32. *Salust. Conjur. Cat.* Rev. 14.13. Heb. 11.4.

For conclusion of all; That which remaines for us to doe, is, to Remember Her Graces, To imitate Her goodnesse; when we are taken from the earth, they will accompany us to heaven; when our Saviour sees us clothed with the robe of his righteousnes. He will welcome his own *Graces* into his *Fathers Glory*, with a *Venite Beati*, *Come yee blessed of my Father, inherit the Kingdome prepared for you from the beginning of the world*; *She* is gone before; Now that we may follow after, and find the same entrance, let us first pray, that we may follow *Her Practise*, And at last, find *Her Reward*.

Matth. 25.34.

FINIS.

[illegible]

[illegible] Heathen [illegible] the Spirit of God, Rev. 14.13. The graces and goodnesse of Her mind continue [illegible] And as the Apostle speaks of [illegible] Rev. 14.13.

For conclusion of all, [illegible] which terminates [illegible] Graces. [illegible] the earth, they will accompany us to heaven; when our Saviour [illegible] clothed with the robe of his [illegible] Revelation [illegible]

[illegible] my Father, [illegible] the [illegible] prepared for [illegible] the beginning of the [illegible] Now that we may follow [illegible], and in the same entrance, let us first pray, that we may follow Her Practise, And at last, find Her Reward.

FINIS.

As Jacob's Rachel, *Cole's* ELIZABETH,
Diſwombing their Benoni's, *each found death.*

Jacob *on's* Rachel *did a Pillar reare,*
So Cole *on his* ELIZABETH, —*'Tis there.*

O *My* ELIZABETH, *my deareſt ſhe!*
My eyes Delight, and all that Good might be!
How heavy Lord, hath thy afflicting Hand
On me been laid! * She anſwering thy Cõmand. *vid. p.26
She whom All loved, that did Her once but know.
What Piety, what Charity did flow
From Her Religious ſoul? Her ſpotleſſe Life,
Her love ſo truely Conjugall! A Wife,
Whoſe Train of Graces! Whoſe beauteous ſhape
Did Her, both Lovely, and Beloved, make!
Her Mind and Body highly did conteſt,
To render Her to all, moſt Sweet, moſt Bleſt.
She, She is gone. Who Her doth not bemoan,
For Virtue loſt, or ſweetneſſe will not groane.
The mournfull Husband ſighs, Farewell, my Sweet,
Till at the Reſurrection *we ſhall meet.*